

ANNIVERSARIES.

From the Christian Watchman.

FOREIGN MISSIONARY SOCIETY.

On Wednesday evening, May 25, the anniversary of the Boston Foreign Missionary Society was held at the Federal-street Baptist Meeting-house. Rev. Bar-on Stow presided. A hymn was sung by the choir. After which, Rev. Prof. Knowles addressed the throne of grace in prayer. The Secretary, John A. Bolles, Esq. then read the annual Report, which, after some general remarks respecting the missionary enterprise, gave a brief and comprehensive summary of the operations of the Baptist Board of Foreign Missions during the past year.

Rev. Mr. Phillips, of Providence, R. I., moved the acceptance of the Report, and remarked in support of the motion that there is spread before the friends of missions an immense field of labor, nothing less than the world. For nearly six thousand years, Satan has been engaged in binding down our race. If we look over the map of the world, with reference to its moral condition, it is only here and there that a luminous spot appears, in the midst of the thick darkness that covers the earth. And how does this Society propose to break the chains of darkness that envelope the earth? Not by its own power, surely, for with all our efforts, we could not convert a single child of six years old. It is the Bible, the holy principles of the Bible, to which we look for the power to perform this mighty work. It is this that is precisely adapted to the conversion of the world. The heathen knows by the light of nature that there must be a supreme Being, who made and governs the world, and when we give him the Bible, he reads that this being is God—the only living and true God—and he cannot help believing it. When he learns from the Bible the love of God for sinful man, and the immense cost—even the suffering and cruel death of the Lord of Glory—that was necessary to save man from the consequences of his rebellion, this is precisely adapted to win him from his idols to worship and love God. This is not all supposition; the Bible has been tried from the time of Christ to the present, and has been a most successful preacher. Under one sermon, 3000 were converted; and the triumph thus early achieved has continued to attend the faithful proclamation of the gospel in all ages and countries. Its effect has been the same on the dark mind of the Burman as on the more enlightened inhabitants of Christian lands. The fact is sufficient encouragement to us to go forward, and use our utmost exertions to give the gospel to the millions who sit in darkness, with the least possible delay.

The motion was seconded by Rev. Mr. Choules, of New-Bedford, and adopted. Mr. C. remarked, that an objection was often made to the support of missionaries abroad, that they are men of inferior abilities, and such as could not find so good support at home. In reply to this he wished to read an extract from a letter received from Geo. Bennett, Esq. who with Mr. Tyerman, has spent eight years in visiting almost all the missionary stations on the globe. He said he was much gratified to find the missionaries as a body, and especially those from America, men of superior talents and abilities suited to fit them for great success and usefulness in the pastoral office. An opinion precisely similar, had been repeatedly expressed by Lord and Lady Bentinck, who had ample opportunity for observation in India. In proof of the adaptation of the gospel to the conversion of the world, he related the striking anecdote which we have placed in another column.

Hon. H. Lincoln, Treasurer of the Baptist Board of Foreign Missions, offered the following resolution which was seconded by the Rev. Dr. Bolles, Corresponding Secretary of the Board, and adopted.

Resolved, That the printing and distribution of the Sacred Scriptures now in a course of translation by missionaries of the Baptist Board of Foreign Missions, into several heathen languages, is an object of the deepest interest, and claims the vigorous co-operation of all the friends of Christian missions.

Mr. Lincoln wished to state one or two facts in relation to the circulation of the Word of God among the nations who are to be converted through its instrumentality. During three years past, the American Bible Society has nobly aided in the work of giving the Bible to the heathen; and during that time the Board has received from that Society \$25,000 for that object. But recently it has been decided that because the Board cannot consent to leave it in part untranslated, no more aid is to be expected from the Bible Society.—The Baptists must now take the course they expected to some years since; they must depend on their own resources, and do their work themselves; and he requested ministers and others, when they went home, to report these facts far and wide; that the denomination might be prepared to give liberally, and go far beyond making up the deficiency of what might have been expected from the Bible Society. It is important that what we do should be done quickly; Carey is gone; Morrison is gone; Judson are long must follow them. We must labor with our might while it is day; and pray the Lord of the harvest that he will send forth more laborers into his harvest.

Dr. Bolles said he would mention some facts to show how generous the Baptists need be in order to supply those who are depending on them for the Book of God. There are 12 millions of Burmans, in whose language the Bible is already translated; 5 millions of Talings, and many millions of Karens, who may the Book of God was once theirs, was taken from them for their sins, and is to be restored to them by the hands of white men, (so say their

traditions;) and they claim of us the fulfillment of the promise. There are also the millions of Siam and of China, and of other vast empires, thrown open before us, and white to the harvest. Let every individual take these things seriously into consideration, and then prayerfully determine how much he may be permitted to do towards the accomplishment of this glorious work.

On motion of Rev. D. D. Pratt, of Nashua, N. H.,

Resolved, That it is our solemn and pressing duty vigorously to employ such means as are adapted by the Divine blessing, to bring more missionaries into the field.

If the field is the world, as has been said, the harvest is truly great, and the laborers comparatively few. The number needs to be vastly increased, before they can occupy the immense fields that are already white to the harvest. Let us do our best, and thousands, if not millions, of the heathen must go into the eternal world before we can send them the knowledge of eternal life. This thought should incite us to work the more vigorously to procure and send them the Bread of Life, with the least possible delay. In the first place, we must pray to the Lord of the harvest, that he will send forth more laborers into his harvest. In this all can join—old and young, rich and poor, high and low. We can pray by ourselves when in our closets, and together in the Monthly Concert for prayer. A solemn appeal must also be made to the churches for men to go as missionaries,—to ministers, students, and private individuals, whose duty it is to preach the gospel, but who have not yet begun to prepare. To be sure we cannot make missionaries of all these persons; but we can wake them up, and set them to reflecting on their duty in relation to this subject; and then they will offer themselves to the Lord, to be placed in whatever part of his vineyard most needs their cultivation.

On motion of Rev. N. W. Williams, of Newburyport,

Resolved, That it is the duty of all parents in the church, to give up their children in faith and prayer, to the work of the world's conversion.

He said he had two reasons for offering this resolution; one that had been suggested by the treasurer, because some of the faithful laborers have gone to their reward; and others must soon go; and some must be adopted to supply their places. The second, because there are many professedly Christian fathers and mothers, who oppose their sons going to preach the gospel to the heathen. He had known many cases of this kind, where promising young men had been prevented from becoming missionaries solely by the opposition of their parents. Instead of this, parents should early dedicate their children to the Lord, and pray earnestly and untriflingly for their sanctification. It is here alone that we must look for the men who are to fill the places of those now in the field, for the men who are to be instrumental in the conversion of the world.

Rev. President Wayland offered the following resolution.

Resolved, That the character of the enterprise in which we are engaged, demands a peculiar measure of piety in the churches.

A principal argument of Dr W. in sustaining this resolution, was, that the churches here impress their own character on the heathen. If the churches here are cold and dead, they must expect that the results of their efforts in Burmah and elsewhere will be likewise cold and dead. But if the churches here are zealous for truth and holiness, where pure and ardent piety abounds, it may reasonably be expected, that God will bless their efforts abroad, and revive the spirit of primitive Christianity among their missionaries and the converts from Pagan darkness. It would afford us pleasure, did our limits permit, to notice more fully the remarks of Dr. Wayland and others. We have been able barely to allude to some of their principal topics which should be sufficient to awaken a new interest in the churches relative to the most important subject at which they aim. The Lord has opened an immensely extended field of usefulness before the Baptists of America, and it is high time for them to come up to the work in earnest, with liberality and zeal, and perseverance, in some humble degree commensurate with the vastness of the work God has given them to do.

NEW-ENGLAND CONVENTION.—It was mentioned in the Convention, on Tuesday, that a man was present who had paid \$1900 for his own freedom; and a call was made for his appearance. He came to the platform—an intelligent, well-dressed negro, 40 or 50 years of age—and told his own story. Some years ago his master told him he might have a chance to buy himself;—he worked hard, night and day, and succeeded in earning \$600, the amount required; when his inhuman master sold him to a Philadelphia merchant. This man offered him the same opportunity of purchasing his freedom, and he labored in a packet boat until he had again earned and paid his \$600; when he was again sold into perpetual slavery. He went to work the third time to buy himself, and this time put his money into the hands of an honest man, who purchased him, and sent him to Providence, with full evidence of his being a free man. His brothers and his children had been taken from him, carried he knew not where, and were now in bondage.

One of the audience asked, 'Can we believe what this man says? for the slaveholders say the slaves could not take care of themselves, if set at liberty.'

'Look here,' said he, holding up his brawny arms, these arms were strong enough to take care of my master by day, and to earn my own freedom three times in the night.'

The story was confirmed by a gentle-

man from Virginia, who stated that he had known several similar instances.—*Christian Watchman.*

THE TELEGRAPH.

JUNE 9.

CHRISTIAN REVIEW, edited by James D. Knowles, published quarterly, in Boston, by Gould, Kendall & Lincoln—in Utica by Bennett & Bright.

The prospectus of this work was given in the Telegraph last winter. We have just received the first two numbers, March and June. From a hasty perusal we think the work thus far answers the proposals. Such a work was needed, as a vehicle of Baptist literature. Of course it will be a Baptist work, and will be expected to be such, and ought to be such. At the same time it ought to be, it thus far is, and we have no apprehensions that it will not continue to be, divested of every thing clanish, contracted, contemptible and bigoted, in sectarianism. The contents are as follows:

- NO. 1.—Introduction.
Art. I. Dr. Cox's Address.
" II. Wayland's Moral Science.
" III. Bush's and Paley's Grammars.
" IV. Visit of Messrs. Reed & Matheson.
" V. Storrs's Biblical Theology.
" VI. Chief Justice Marshall.
" VII. Memoir of Dr. Stanford.
" VIII. A knowledge of his own times important to a Christian Minister.
" IX. The Burman Translation of the Bible.
" X. The Wine Question.
" XI. Lord's Supper.
" XII. Miscellaneous Intelligence.

- No. 2. Art. I. Wayland's Moral Science.
" II. The importance of American freedom to Christianity.
" III. Whewell's Astronomy and General Physics.
" IV. Condition and wants of the West.
" V. Study of the German Language.
" VI. Tholuck's Commentary on John.
" VII. Dr. Codman's Visit to England.
" VIII. American Bible Society.
" IX. Literary Notices.
" X. Miscellaneous Intelligence.

On the "Wine Question," we think the writer has committed an error.

"The point to be considered we believe to be something like the following. The advocates of the Temperance cause having, as is supposed, succeeded in abolishing the use of distilled spirits from that class of community with whom their efforts were most successful, have next proceeded to attempt the total abolition of wine. Here they were met by the fact that wine is used at the sacramental table. Now, they assert that the use of wine on this occasion, and in the manner in which it is used, is pleaded by many persons as an excuse for intemperance, and that their efforts for the total suppression of this vice must be ineffectual, unless they can modify or abolish the use of this element on this solemn occasion. They therefore claim that a modification or change be adopted, which shall leave them free to pursue their, we doubt not, well meant and benevolent efforts.

Such we believe to be a fair statement of the wine question, as it is commonly denominated; and these are the opinions, which we are now called upon to examine."

The error is one of fact—it consists in the arraying "the advocates of the Temperance cause," as a body, against the sacramental use of wine. We believe the advocates for this innovation upon the institution of the Lord's Supper to be comparatively few, in the temperance ranks.—The writer pitches battle with a host that has existence only in his own imagination. He should have known that the official organ of the American Temperance Society held forth, months ago, an official disclaimer against any designs to attempt the removal of wine from the communion table. We do not know of a Baptist paper, a Baptist church, a Baptist minister, a Baptist member, in the world, who openly advocates the innovation. We believe the writer undertook what he supposed to be "a fair statement of the wine question," he certainly ought to have been better acquainted with the facts; for his cause is, in our opinion, a good one, and a good cause is always injured by any misstatement, or unfair statement of opposing facts or arguments.

The cardinal doctrine of the article—that Christians in the matter of moral and religious duty are to trust in the Lord, rather than lean to their own understanding, we most heartily concur in, and will at all times lend the writer and the cause our feeble aid in its promulgation. May we not hope to see the doctrine carried out by the writer, and by the Christian Review, on another subject of vital interest to the American church—a subject that will afford ample facts without the substitution of a man-of-straw.

We commend the Christian Review to the patronage of the friends of the enterprise.

Proceedings of various anniversaries, which, it is taken for granted, all are more or less desirous to be acquainted with, prevent, at present, the variety which our columns might otherwise afford.

The Report of the Friends' Asylum for the Insane has been mislaid. We hope to recover it in season for our next.

For the Telegraph.

Brother Murray.
What would you say to one who acknowledges that for years, ever since he first felt the love of God in his heart, he has from time to time been powerfully convicted of its being his duty to go and proclaim the everlasting gospel, and yet—although the church of which he is a member, are entirely united in their views of his piety and necessary gifts, and would give him license—he shrinks and refuses to go forward?

ANSWER:—Remind him of the value of perishing souls. Point him to the field all white for the harvest. Urge upon his consideration the claims which Jesus has upon his services—Jesus who has done so much for him. Ask him to read the book of Jonah—the parable of the servant who buried his talent—the declaration of our Saviour in relation to him who knew his Lord's will and did it not—and other parallel scriptures. Take him forward to the day that hastens on, when his Maker, Redeemer and Judge will ask him what he has done.

The General Assembly of the Presbyterian church is now in session. The Assembly was constituted May 19, in the city of Pittsburgh. The body is pretty equally divided, as appears from the votes given for Moderator. Dr. Witherspoon, of Camden, S. C. the Old School candidate, had 110 votes, and was chosen; and Dr. Peters, of New-York, 102. It is believed, however, that the New School have a majority in the Assembly.—*Christian Watchman.*

If the New School were the majority why did they not elect their candidate?—The answer is at hand. There was another question to be settled, which with Southern New School folks was paramount. Many of the delegates from the Slave States had received special instructions on the subject of slavery. They were required by their constituents, unless they could effect a suppression of discussion on that subject, to leave the Assembly. So, as the New-York Evangelist says: "The Moderator of the General Assembly of the Presbyterian church in the United States, in the year of our Lord 1836, is a SLAVEHOLDER!!!"

Our acknowledgments to Mr. Slade for the pamphlet containing Mr. Prentiss' remarks in Senate, on the subject of the abolition of slavery in the District of Columbia.

Some of Mr. Prentiss' remarks are sound and some of them are unsound. His opinion that Congress has power over slavery in the District of Columbia is becomingly expressed—but after all, from his sang froid talk about "compensation," "policy," and "expediency," it is perfectly manifest that in the exercise of that power he would regard the tyrant slaveholder's "rights of property" in man, "derived from law"—a law made by the tyrants themselves—more than he would regard the rights of the enslaved, derived from nature and from nature's God. It would raise the Senator very much in our humble esteem, to discover in his course more of the fear of God and less of the fear of man—more of the Christian and philanthropist associated with the legislator.

TEMPERANCE HOUSES.—How long shall it be before a temperance man can find quiet home in a temperance house in Brandon?

When will the temperance community in general call such houses into existence and sustain them with patronage?

For the Telegraph.

Mr Editor:
In passing through the flourishing villages of this State, it is pleasant to notice the rapid prosperity which marks their existence. This pleasure is heightened by the fact that in any of these villages the cause of temperance keeps pace with the increase of population. This is true particularly of the delightful and enterprising village of Ludlow. To find in that place a retreat of a still and quiet home, in a Temperance House, was truly refreshing to the passing traveller. And he who writes this is happy to learn that the proprietors of manufacturing interests in that village are decidedly and openly in favor of the cause of temperance—that they give this cause not their cold assent merely, but their cheerful aid and their hearty co-operation. That their individual example is not only right, but also their united influence and exertion are applied to check the progress of that evil under which so many thousands in this country are now groaning. Could the proprietors of all manufacturing establishments in New-England pursue a similar course, a new era would be ushered in upon these places of enterprise; and the thousands and thousands there employed would exhibit

individual, domestic and social prosperity unparalleled in their past history;—and could every such village sustain such a house of entertainment, the time is not far distant when our beloved youth, removed from scenes of dissipation, would rise in the majesty of virtue, and shed a healthful moral influence upon the whole community.

A CITIZEN OF NORFOLK CO., MASS.

A VOICE FROM SCOTLAND.—We have just received the *Glasgow Chronicle*, containing an "Address by the Committee of the Glasgow Emancipation Society, to the Ministers of Religion in particular, and the Friends of Negro Emancipation in general, on American Slavery." The Address is a candid, cogent, gospel-toned production, highly worthy the attention of the American church. He that hath ears, let him hear. It urges emancipation on religious grounds. These are the grounds on which it ought to be urged—on which it must be urged—until the ministers of our holy religion come up to the battle against this enemy of holiness, impudently self-exalted above all that is called God—until the soul-devouring monster is driven from within the pale of the Christian church. Once ousted from the church, he would find no resting place for the soul of his foot this side of the bottomless pit.

The Address has come too late for our present number, but shall be laid before our readers in due season.

The following article is from the paper containing the Address:

MR GEORGE THOMPSON.—In our number of this day week, we noticed the arrival of Mr. Thompson at Newcastle-upon-Tyne, and the commencement of his labours there. We have been informed subsequently that that gentleman delivered nine public addresses in the town viz:—Three on the subject of Universal Emancipation; two in behalf of Negro Education in the West Indies, to aid the funds of the London Missionary Society; one in favor of Temperance, one in exposition of the object and plans of the Peace Society; and one at the Anniversary Meeting of the Wesleyan Missionary Society. Male and Female Associations were formed, to promote the Abolition of Slavery, and the Slave Trade, throughout the world. Mr. Thompson also delivered a public address on American Slavery at Sunderland; and in compliance with a very general and earnest request, promised to return as early as practicable, and deliver some additional lectures. Mr. Thompson arrived in this city on Saturday evening.

The following resolutions respecting Slavery and the cause of Abolition in the United States, were passed at the great meeting for the formation of "The Newcastle-upon-Tyne Society for abolition of Slavery all over the world."

"That this meeting views with the deepest abhorrence the cruel and odious system of Slavery at present existing in several of the United States of North America, and the vile and odious distinction of color obtaining in them all, as no only revolting to the American declaration of independence, which asserts, 'we hold these truths to be self-evident—that all men are created equal—that they are endowed by their Creator with certain inalienable rights—that among these are life, liberty, and the pursuit of happiness; but also as being a direct and wilful violation of the Golden Rule of the Divine Founder of Christianity, which enjoins 'whatsoever ye would that men should do to you, do ye even so to them;' and utterly repugnant to that religion 'where there is neither Jew nor Greek, bond nor free, male nor female, but all are one in Christ Jesus.'"

"That this meeting sympathizes with their brethren in the cause of universal freedom in America, under the persecutions to which they are subjected—it congratulates them on the rapid advances which the good work is making in defiance of the desperate attempts of their adversaries—it bids them God speed, and exhorts them to press onwards; and desires to assure them that not only are they, in common with the rest of the human kind, and countless witnesses on high, anxious spectators of the conflict, but are desirous, if it be in their power, to lend them a brother's aid; and for this purpose they solicit the commencement of a correspondence with them."

It is not yet fixed, when Mr. Thompson will deliver any address in Glasgow; but, of course due notice will be given.

SANTA ANNA. From former circumstances, we were unprepared to believe the first reports of the capture of this Mexican warrior—and we remained incredulous for some length of time, but now think that there is no ground of doubt. The current news from the seats of war had been selected for the present number, but is unavoidably deferred. The work of havoc and carnage continues to go on.

Nathaniel Pitcher, Ex Lieutenant Governor of New-York, died at his residence in Sandy Hill, on the 25th ult., in the 59th year of his age.

Ex President Madison is said to be dangerously ill.

CORRECTION:—On page 143—4th column—47 lines from the bottom instead of "solidity," read "validity."

For the Telegraph.

"There is none other name given under heaven among men whereby we must be saved."—Acts iv. 12.

Jesus, I love thy charming name,
It calms my guilty fears;
'Tis like a precious heavenly balm,
That dries the falling tear.

Jesus, my love, Jesus my hope,
My all in earth or heaven,
To thee my longing soul I look up,
And feels her sins forgiven.

No other charm my ear shall know,
No other love my heart,
All earth can no such bliss bestow
As Jesus' name imparts.

Sheltered forever let me be,
Close to thy bleeding side,
And let my steadfast soul with thee
Eternally abide.

Yes, blessed Jesus, thou art mine,
No power the bond can sever;
Oh glorious bliss—and I am thine,
Forever and forever! C. B.

Pittsford, May 1836.

REVIVALS.

The work of God is highly encouraging in Topsham, Me.

In Great Falls, N. H., the work has been powerful for two or three weeks.—Inquiries are numerous.

In Worcester, Mass., five have been recently baptized, and eleven others within a few months.

In Lee, Me., five were lately baptized. There are in Richmond Village, Me., indications of a revival.

In Bowdoinham Village, Me., a work of grace is progressing in another section of the town several have recently obtained good hope through grace.

In Lisbon, Me., the Spirit of divine grace is beginning to descend on sinners in two different parts of the place.

In the Maine State Prison, at Bangor, there is an interesting scene of things among the prisoners. Of seventy convicts, fifteen or sixteen entertained recent hope, and the chaplain says, "I am aware that considering their former life, we are admonished to rejoice with trembling; yet, to doubt the reality of some true conversions to God among them, I dare not." The revival still continues in Eastport, Me.

In North Line, Conn., a revival is in progress. Seventeen were baptized last inst.—N. Y. Bap. Rev.

From the Liberator.

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

Concluded.

THURSDAY MORNING, 9 o'clock. Met according to adjournment.

Hymn by the choir.

Prayer by Ia M. Bidwell of Lowell.

According to the order of the day, the subject of the Omaha Institute was presented by Mr. Loss, the agent of that institution, who was followed by Mr. Blain of Providence, Mr. Thatcher of N. Westham, Mr. Sampson of North Goshen, C. M. May, Mr. Grosvenor, Mr. Theodore A. Wright, Mr. Bowen of Fall River, and numerous others, and passed unanimously.

On motion of Nathaniel Peabody,

Resolved, That while we approve the plan of diffusing publications adopted by the American Anti-Slavery Society, we would earnestly recommend the abolitionists of New-England to continue and increase their patronage of those publications which are established among us, some of which, from their early establishment, from the difficulties they have encountered, and the sacrifices they have made, have peculiar claims upon the countenance and support of all the friends of impartial liberty.

On motion of James Ballard of Vermont, the following preamble and resolution were unanimously adopted:

Inasmuch as the negro is a man, and has never forfeited his rights therefore,

Resolved, That all the rights which belong to man, as such, belong to him; and that no man, or body of men, can interfere with these rights, without assuming to themselves the prerogative of Jehovah.

On motion of Elizur Wright Jr.,

Resolved, That the appeal of slaveholders to the Bible for the support of their nefarious system of turning men into merchandise, is plainly shown to be hypocritical, by their refusal to permit the slave to have possession of the Bible.

Adjourned till 3 o'clock P. M.

AFTERNOON. Met according to adjournment.

Hymn by the choir.

On motion of Charles Fitch,

Resolved, That the cry about the dissolution of the Union, which comes up from the South and is echoed back by the North, is a mere bugbear to frighten us away from our duty; and that when the white men of the North can be emancipated from their slavery of prejudice and ignorance on this subject, the slave of the South must go free.

On motion of Sylvanus Brown,

That this convention give their unqualified approbation to that distinguished friend of the slave, James G. Birney, and cheerfully recommend to all the friends of immediate emancipation to patronize the 'Philanthropist' to the fullest extent of their ability, while its editor so nobly volunteers to jeopardize his life in the midst of dangers and persecutions.

On motion of W. L. Garrison:

Resolved, That the enthusiastic welcome extended to our friend and fellow-laborer, George Thompson, by the friends of human rights in Great Britain, gives additional proof of what to the candid was ev-